Surára
Pakidái

/85 cont./

264 There is no feeling of modesty during eating, such as Karl von den Steinen, for example, describes for the Bakaïrí /Bacairi/ (412).

412. Karl von den Steinen, 1894, p. 66.

262 On the other hand, there are food taboos for sick people, pregnant women, for girls during their first and second menstruation, and for young men in connection with their two-months' training as medicine-man helpers.

## 10. Tame Animals

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As the sole, true domestic animal, there is found among the Surára and Pakidái only the dog -- hiíma. In addition, for amusement and the pleasure in animals, European cocks are kept, as well as small monkeys, porpoise-like little hamsters (Cavia leucopyga), parrots, araras, and parakeets (Conuvidae).

As for the dogs, there are two barking varieties. One resembles the German shepherd dog, while the other, which is short- /86/ haired, white or spotted, looks very much like our fox terrier. Well-trained hunting dogs, with which a profitable [437] barter trade is carried on, are very lovingly cared for and are always given plenty of food, whereas the others are sometimes neglected. Basically, however, the Indians are attached to these animals also, which may be seen by the fact that every family that owns dogs, usually one or two, has made a "dog bed" behind their fire area, that is, a sleeping place for the loyal members of the household (Ill. 30) (see p. 29). Sometimes young dogs [552] are even nursed by women. If a bitch has brought forth young, all the relatives and friends ask to be given a young one later on and, upon receiving it, immediately give it a name. It may also be of interest to point out that the Indians mentioned never whistle to their dogs. Usually they call them by name or they hiss by pressing the tip of the tongue against the teeth (413).

[171] 413. Many North American Indians behave in the same way (Friederici, 1899, p. 365).

/87 cont./

235 also give names; they are fed by the women. During the day they
[552] run around freely, and at night they are confined in a common pen built out of thin trunks and sticks beside each maloka. When the tribe is traveling, it is the duty of the small boys to carry a rooster in the plaited carrying basket made from the bast strips of the curauá plant (see p. 106). When a temporary camp is set up in the afternoon, the cocks are set free. During the night they rest on the limbs of low trees, usually in the vicinity of their owners. Before the march is resumed the next morning, they are caught again and put in the baskets of the boys. I might also mention that the Surára and Pakidái never kill a cock, for it is a member of the household, and they believe furthermore that roosters and hens are unclean animals that eat any kind of filth. For this reason, eating their meat, including the eggs, would be very harmful for human beings (424).

[825]
[262]

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424. Among various Karaiben /Carib/ and Aruak /Arawak/ tribes of Guiana, where many chickens are kept, neither the meat nor the eggs are eaten (Im Thurn, 1883, p. 265). Ehrenreich reports the same thing about the Karajá /Caraja/: "Even the domestic hen, which reached the Araguaya /Araguaia/ tribes a long time ago in the domestic state and has multiplied tremendously, is, as a member of the household, not used for food, nor are its eggs. In modern times, however, it serves as a trade item in dealings with travelers, who sell the poultry in the first settlements of the province of Para at a high profit" (Ehrenreich, 1891, pp. 13/14).

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The tamed wild animals, such as monkeys, parrots, araras, and
[171] parakeets, also enjoy complete freedom. I never found them tied up, as is mentioned by Baldus, for example, for the Chaco tribes (425).

425. Baldus, 1931, p. 18.

/471 cont./

551 When a person is called by his own name, he frequently returns the insult by calling the offender by his own name.

/472/ The names of persons are distinguished by their masculine or feminine suffixes, in such a way that he can always be sure to which sex the person referred to belongs, even though this might not have been known. The names which end in "-wa" are masculine, and those which end in "-mi" or in "-ma" are feminine.

552 Dogs are also given proper names. Their names are distinguished by the endings for the gender. Other domestic animals rately receive a proper name and rather are called monkey, parrot, etc.

## Relations between Persons

576 The greatest compliment which can generally be made to another person who has acquired a new object is to say: "Give me that." The usual reply is: "No." Such a person is highly pleased to know that he has acquired something desired by another.

574 When a visitor (or group of visitors) comes to visit a settle-
571 ment, he stays outside and decorates himself with painting, feathers, etc. Then, when the inhabitants of the settlement see him coming, they break out in applause. The visitor enters the interior patio of the settlement and stands with his head thrown back, holding his bow and arrows out in front, resting vertically on the ground. When he is invited to enter a house, he goes to it and lies down in a hammock on his back, with his head back, remaining motionless for ten to twenty minutes. (A person who frequently visits the settlement knows the house in which he will be well received and goes to it without waiting to be invited.)

574 Once the visitor has rested, he is offered some food. As soon as he finishes eating, and sometimes even before, he breaks his silence and begins to talk with the group which has gathered around him in order to watch him. Then he remains in this same house, where he is given food as long as his visit lasts. They never think of charging him for the food, but an undesirable visitor is either not invited or advised to leave.